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773 i.e. the Siem of Malyniang, is supposed to have been a very powerful monarch amongst the Khasis. The story of Manick [534] Raitong is interesting, in that it explains the origin of the use of the *sharati*, a bamboo flute of special make which is played only at funerals. The pool of water, which was formed after U [746] Manick and the erring queen were burnt, may be connected with the *Umkoi*, or tank, which is dug to cleanse the souls of those who have died violent deaths. The idea of the bamboo, which bore leaves that grew upside-down, springing up from the buried flute, is also to be found in the Synteng tale regarding U Loh Ryndi's fishing-rod. Owing to considerations of space, I have had to curtail largely the folk-lore section. I have, however, kept the materials by me, and if at any future time there is reason to believe that the reproduction of more Khasi folk-lore is called for, I shall be glad to try to arrange that some of the other folk-tales be printed.

THE WATER-FALL OF KA LIKAI.

●539 [133] The water-fall of Ka Likai is one of the most beautiful water-falls in the Khasi Hills. Its stream flows from a certain river from the village of Rangjirteh and passes by the village of Nongriat. The fall can be seen distinctly from the village of Laitkynsew. What a beautiful fall it is when viewed in the autumn. It is also a very high fall. There was in olden days in the village of Rangjirteh a woman called Ka Likai. She was a poor woman who had a husband. When she had given birth to a child, the husband died. Whilst the child was yet a baby, she experienced much trouble in taking care of it on account of her poverty. After the child was able to walk, what a pleasure it was to her to see it growing, and able to play with other children. Then that woman married

KA KSHAID KA LIKAI.

Ka ksháid-ka-Likai ka long kawei ka ksháid ha ri Khasi kaba ïtynnad shibún eh. Ka wan tuid na kawei ka wah ha ka shnong Rangjirteh kaba wan hap ha ka shnong Nongriat. Ia kane ka ksháid lah ban ioh-i bha na ka shnong Laitkynsew. Katno ka long kaba i-tynnad lada khmih ia ka ha ka por synrái. Ka long ruh kaba jrong shibun eh. La don kawei ka briew ha ka shnong Rangjirteh hyndái kaba kyrteng ka Likai. Kane ka briew ka long kaba duk bad ka la don u tnga, te ynda la kha iwei i khun kynthei uta u tnga u la iap noh. Hamar ka por ba dang lung ita i khun ka la shitom shibún ban sumar ha ka jinglong duk jong ka. Te ynda i la nangiáid katno, ka la sngewbhá ban ioh-i ia la i khun ba i la sháit, bad ba i la nang ba'n leh kái bad ki para khynnah. Te kane ka

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another man; but he did not love the little child, and many a time he got angry because she could not take care of him more, on account of that child.

One day when she went to carry iron ore, her husband took the child and killed it. When he had cut up the body into pieces, he prepared curry with it, and placed the curry where the mother would come and eat it. When he had finished doing so, he threw the head and the bones of the child far away, but he forgot to throw away the fingers, which he had placed in a basket where the betel-nut was kept. When the mother returned from her journey, she inquired "Where is the child?" "She has just gone somewhere, I don't know where," he said. She remained silent awhile; then she said, "Is there any rice and curry?" He said "Yes, it is ready," and went out at the same time. When she ate, she found the curry very tasty, and she thought that he had got the flesh of a young pig from some one who had performed a sacrifice. When she had finished eating, she took up the betel-nut basket, but found the fingers of her child there. She shrieked and threw herself down, and then ran to the precipice and cast herself down it. All the villagers wondered, but no one ventured to prevent her as she held a *da* in her hand. From that time the waterfall was called the "Fall of Ka Likai."

briew ka la shongkurim bad uwei pat u briew; hynrei uta u'm ieit ia ita i khún, bad katno ba u la jiw sngew bitár ba ka'm lah ban khreh ba'n sumar ia u na ka bynta ita i khún. 539

Te ha kawei ka sngi ba ka leit kit nongnar, utá u tnga u la shim ia ita i khún bad u la pyniap noh. Bad haba u la ot u la shet jintah ia ka doh jong i, u la buh ruh ha ka jaka ba ka'n wan bam ka kmie; bad ynda u la dep kumta baroh u la leit bred noh ia ka khlih bad ki shyieng sha jngái, hynrei ia ki shimpriahti ba u la buh ha ka shang kwái u'm kynmáw shuh ban leit bred. Haba la wan ka kmie na kata ka jingleit ka la kylli, "hangno ka khun"? "Tip ei, u ong, shano ka leit kái myntan." Ka shu sngap noh bad ka ong "La don ja don jintah ne em" u ong, "la don," bad hamar kata ka por u leit kái noh. Te haba ka la bam ja, ka sngew bang shibún, bad ka la tharai ba u ioh doh khún sniang na kino-kino kiba kñia, bad haba ka la lah bám ja ka la shim ka shang kwái ba'n bam kwái, ka shem pynban da ki shimpriahti ita i khún bad ka la lyniar la lympat ia lade kat ba lah, bad ka la mareh sha katei ka riat bad ka la pynnoh ia lade. Kumta lyngngoh ki shnong-ki-tháw baroh bad y'm lah ba'n khang mano-mano ruh, ka bat la ka wait ha ka kti. Te nadúh kata ka por ki khot "ka ksháid-noh-ka-Likai."

The Dingiei Hill.

Dingiei Hill is one of the highest peaks in the Khasi

U Lum Dingiei.

U lum Dingiei u long u wei u lúm uba jrong shibún ha ri 539 133

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539 [133] country, resembling in height and size the Shillong "Peak" which lies opposite and to the north of it. There are many villages on this hill belonging to the Shillong Siem. In olden days on the top of this hill grew a gigantic tree overshadowing the whole world, the name of that tree was "ka Dingiei." The Khasis came to a determination that if this tree were cut down (lit. destroyed) the world would become good and would have light, for as long as it (the tree) remained standing, the world remained dark and unfruitful. They accordingly came to an unanimous decision to fell it. When they cut (the tree) during the day and went back next morning, they found that the marks of cutting had been obliterated. Thus they cut each day, and next morning they found that the marks had disappeared. This was the case always. Then they marvelled why this thing was thus. They asked questions and they investigated; ka phreid (a very small bird) said "all this has happened because a tiger comes every night to (the foot of) the tree and licks the part of the tree which has been cut." Thereupon the men, having plied their axes and knives the whole day in cutting the tree (instead of carrying them away as usual), tied them to the incisions, with their edges pointing outwards. So when the tiger went as usual at night to lick the incisions, the sharp blades of the axes and knives cut his tongue. Thenceforth the tiger ceased to go to the tree; and as the tiger ceased

Khasi. U syrím ha kr jing jrong bad jingkhráw ia u lúm Shillong, bad u long marpyrshah jong u shaphang Shatei. Halor une u lúm don bún ki shnong hapoh u Siem Shillong. Mynhyndái halor une u lúm don kawei ka dieng kaba khráw shibún eh haduh ba ka la kah dum ia ka pyrthei baroh kawei, ka kyrteng kata ka dieng ki khot ka Dingiei. Ki khún Khasi ki la ia kut jingmut ba lada yn ioh pynduh noh ia kane ka dieng ka'n bha ka'n shái ka pyrthei, namar katba ka dang ieng, ka pyrthei ka dum bad ka'm lah ban seisoh. Kumta ki la ia ieng da kawei ka jingmut ba'n ia khet noh ia ka. Te ynda ki la pom ia ka mynsngi, ki leit pat mynstep ki shem ba la dam noh ka díen pom. Kumta ki pom biang sa ha kawei ka sngi, ynda lashái mynstep ka dam-pa-dam biang. Shu kumta barabor ka long. Hangta ki la lyngngoh, hato balei ka long kumne. Ki ia kylli ki ia tohkit; ong ka phreid (ka sim kaba rit shibun) "kane ka jinglong ba dam kumne haba phi la pom ka long namar u khla mynmiet mynmiet u wan jliah ia ka díen ba phi la pom." Te kumta ki khún bynriew ynda ki la lah pom mynsngi baroh shi sngi, mynmiet ki teh pyn-ang da ki wait ki sdí ha kata ka jaka ba ki la lah pom. Kumta u khla haba u wan mynmiet u jliah phot u thyllied haba kynduh ha kita ki syrti wait syrti sdí. Kumtah naduh kata ka por um wan shúh; bad ynda um ioh shuh ban jliah kata ka dien pom u khun bynriew, ruh kam dam shuh. Shu nangdep ka jingtrei man ka sngi hadúh

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to lick the incisions, the mark was not obliterated as before. So their work went on progressing every day until ka Dingiei fell. Thus the world received light, and cultivation throve, and there was nothing more to stand in the way of the light of the sun and the moon. It was for that reason that the name of "U Lum Dingiei" was given to the hill. Nobody knows what became of the tree, for since the time it fell its species has died out and there is no seed of it (to be found) anywhere on the earth from which it can be grown.

ba la kyllon ka Díngiei. Kumta sa shái phèr ka pyrthei bad sa manbha ka thung ka tep ka rep ka sei ynda ymdon ba shár shuh ia ka sngi ia u bnái. Namarkata ki sa ioh ban khot kyrteng ia une u lúm "u Lúm Díngiei." Ia ka jinglong kane ka Díngiei ym don ba tip eiei nadúh kata ka pór hadúh mynta, namar nadúh ba la kyllon ka iapdúh * bad ym don symbái ba kan pynmih haeihaei ha ka pyrthei hadúh kane ka sngi.

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Concerning the Origin of the Siems of Shillong.

The Siem of Shillong is a very great and powerful chief in the Khasi Hills. He is generally known throughout the Khasi Hills as the "god king." By the term "god king" is meant that God has been pleased to give over to him the largest portion of the Khasi country, i.e. the kingdom of Shillong, to rule. If you seek for the origin of these "god kings," you will find there is great uncertainty about it. At any rate there is a tradition amongst the Khasis to the following effect. In olden days a rumour got abroad that there was a woman in a cave called Marai, which is situated near the present village of Pomlakrai, at the source of the river Umiew or Umiam. She was a young and very

Shaphang ba long U Siem Shillong.

U Siem Shillong u long uwei u Siem uba khráw shibún bad uba don bór ruh ha kane ka ri lúm Khasi. Ia une u Siem la jiw bna baroh kawei ka ri ba u long u Siem-Blei. Haba ong Siem-Blei ka mut ba U Blei u la i mon sngewbha ba'n aiti ha u ban synshár ia kawei ka bynta kaba khráw ha ri Khasi. Ha une la ái ba'n synshar ha ri Shillong. Haba wád ia ka jingsdang jong kine ki Siem Blei don shibún ka jingb'ym thikna. La kumno-kumno ka don ka jingiathu-khana kum kane kaba harum ha pydeng ki Khasi hadúh kane ka sngi. Ha kaba nyngkong eh la byna ba don kawei ka bríew ha ka krem Marái, kaba hajan ka shnong Pomlakrái mynta, ha tyllong ka wah Umiew ne Úmiám. Kata ka bríew kaba

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* *Iapduh* is the regular word used for a clan, and in this case a species dying out.

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539 beautiful damsel. Of the reality of the damsel's existence there is no question. Many tried to catch her, but they could not, owing to the narrowness of the cave. There came, however, a certain very clever man who went to entice her by showing her a flower called "u tiew-jalyngkteng." The damsel then came (out) near to snatch the flower, but the man went on holding back his hand until she came out into a more open place, when he seized her. He then brought her to his house and carefully tended her, and afterwards he married her. That damsel was called "*Ka Pah Syntiew*, the flower-lured one," because that man caught her by coaxing and enticing her with a flower. That man, who came from the village of Nongjri in the Bhoi country, was called the Nongjri Kongor. After she had given birth to daughters and sons, she returned to the same place whence she had been captured, and from that time forth she never came out again, however much her husband and children called and implored her. Her children increased in stature and in wisdom, and the people hearing of the wonderful origin of their mother, came from all parts of the country to look at them. The children also were very clever at showing their humility and good manners in the presence of the elders. All the people (in return) loved them and considered them to be the children of the gods, and did homage to them. It occurred to the nobles and leaders of the Shillong Raj to appoint them Siems, because dang met samla kaba bha-bríew shibún eh. Ia kaba ka don, ka don hangta barabor, bad bún ki ia pyrshang ban kem ia ka, kim lah namar ka long ka krem kaba khim. Te ynda la mih uwei u bríew uba kham sian u la leit khroh ia ka da kaba pyni da u syntíew uba ki khot u tiéw-ja-lyngkteng. Kumta katno ka bríew ka la wan hajan ba'n kynieh ia uta u syntiew, te uta u bríew u nangring da kaba pynran ia la ka kti khyndiat khyndiat hadúh ka'n da mih ha kaba kham kylluíd ka jaka, u sa kem ia ka. Hangta u la wallam sha la ieng, u ri u sumar bha ia ka, bad hadien-hadien u la shongkurim ia ka. Te la khot kyrteng ia kata ka bríew ka Pah-syntiew, namar ba uta u briew u ioh kem ia ka da kaba khroh ba pah da u syntiew. Uta u bríew u long uba na Nongjri Bhoi, bad ki jiw khot u Kongor Nongjri ia u. Te ynda ka la kha ki khún, kynthei bad shynrang, ka la leit phet sha kajuh ka jaka na kaba u la ioh kem ia ka, bad nadúh kata ka por ka'm wan shuh, la'u tnga ki khún ki leit khot leit pyrta katno-katno ruh. Kita ki khún ki la nangshait nang sian, bad ki bríew ruh, haba ki la bna ia ka jinglong kaba phylla ka jong ka kmie jong ki, ki la wan khnang na kylleng ki jaka ba'n khmih ia kita ki khynnah. Te kita ki khynnah ki la nang shibún ba'n leh rit ba'n leh don akór ha khmat ki tymmen bríew, ki bríew ruh baroh ki a ieit ia ki bad ki tharai ba ki long ki khún Blei. Kumta ki la ia ngúh ki la ia dem ia kita ki khynnah bad hadíen kata ka la jia ha ki

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(they said) the children had been born of a wonderful woman, who, it seemed very clear, was the daughter of the "god Shillong." Therefore they gladly decided to appoint them Siems in the country of Shillong (i.e. the present Khyrim and Mylliem States). The children thus became Siems, and they were called "Ki Siem-Blei" (the god kings) of Shillong.*

dohnúd kiba khráw-batri, ki tymmen-ki-san ha ka ri Shillong ban thung Siem ia ki namar ki khynnah ki long kiba la wan kha da ka briew kaba phylla shibún, kaba imat eh ba ka long ka khún u Blei Shillong. Te kumta ki la ia kut da ka mon snowbha baroh ba'n thung Siem ia ki ha ka hima Shillong, bad kumta la long Siem kita ki khynnah, ki synsháh bad ki khot ruh ia ki Siem-Blei-Siem-Shillong.

U Loh Ryndi and Ka Lih Dohkha.

The Syntengs give the following explanation of the origin of the Siems of Suhtnga. There was a man from Wár Umwi named U Loh Ryndi. He went one day to fish in the Umwi stream. When he had caught only one fish, he returned home. He roasted the fish and placed it on the *tyngir* (a swinging shelf above the hearth). He forgot that it was there, and did not remember to eat it. The next morning he went out for a walk to the hill. When he returned home in the evening, he found his house had been swept and looked after, and that the rice had been cooked. He was much surprised at this. The next day the same thing happened. When this state of things continued to occur, he made a pretence of going for a walk to the hill and he called his dog. But he concealed himself the whole day outside the village, and when it was

U Loh Ryndi bad Ka Lih Dohkha.

Ki Synteng ki batai ia ka jinglong tynrai ki Siem Suhtnga kumne. La don u wei U Wár Umwi, uba kyrteng U Loh Ryndi, uba la leit khwái dohkha na ka Wah Umwi; te ynda la ngat tang kata kawei u la wan noh sha la ieng. Ynda u la syang u la buh noh halor tyngír ha ka ruh. Hangta u la klet bad um kynmáw shuh ban bám ia ka. Kumta ynda la-shái mynstep u la leit kái pat sha lum, te haba u la wan noh la jan miet u la shem ia ka iing jong u ba la sár la sumar bad ka ja ba la ih. Mynkata u la lyngngoh shibún ba ka long kumne. Te kum la-shái ka la long kumjuh. Ynda ka shu dem jailong kumne-pa-kumne la bún sín eh, ynda kumta u la leh ia lade kum u ban sa leit lúm, u da ting ia u ksew. Hinrei u la rih noh baroh shi sngi harud nong, bad ynda la poi ka por shet ja u la wan noh sha iing. Te mynba u la ioh-i ba la

* The Shillong Peak is thought to be the seat of a powerful *blei* or god who has his abode in the wood close to the top of the "Peak." Another folk-tale will be found concerning this god.

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● 539 time for cooking rice (evening), he returned home. When he saw that smoke was rising from the house, he crept up stealthily in order that he might suddenly enter the house. Finding a woman there, he said, "Who art thou?" She replied, "I am Ka Lih Dohkha. I am the fish whom thou didst catch and forget to eat." She forthwith added, "Thou must not let any one know. I have many relatives. Come, let us go and fetch them to come here." So U Loh Ryndi bade his mother take care of the house until his return from his journey. They went together and arrived at the place where he had caught her, and she jumped into the water and he remained on the dry land. After a while she returned, bringing with her her relatives, but how many of them there were is not known. They all went to the house of U Loh Ryndi. When Ka Lih Dohkha began to enter the house, and was about to cross the threshold, she saw a broom which his mother had placed on the threshold. She therefore abruptly turned back with all her relatives to the river. After that U Loh Ryndi saw in a dream that Ka Lih Dohkha had gone by the river Umwai Khyrwi to a village called Suhtnga. (Since that time all the fish have left the river up to the present day.) He accordingly went to angle for her in that stream, and when he had caught her, he found that she looked after him just the same as before. After that he married Ka Lih Dohkha and she bore him twelve daughters and a son. When the children tydem ding ha ieng u la syntiat bha biang ba un ioh rung kynsan bluit hapoh. Hynda kumta u la shem ia ka kynthei hangta. U la ong ia ka, "Phs kaei"? Ka la ong ia u, "nga long Ka Lih-dohkha, ma nga, nga long kata ka dohkha ba me la ngat bad me la klet ban bam." Ynda kumta ka la ong ia u "me wat pyntip iano iano rub, nga don ki kur shibún eh, ngin ia leit sháw ia ki ban wan noh shane." Kumta U Loh Ryndi u la buh ia la ka kmie ban sumar ia ka iing tad ynda un wan na ka jingleit jong u. Ynda ki la ia leit ki la poi ha kata ka jaka ba u la ngat ïa ka. Ynda kumta ka la sid ha ka um, u te u nang sah ha ka ryngkew. Te la shibit ka la wan pat sha u bad ka wallam lem bad ka ia ki kur, hinrei ki long katno ngut ym lah banong, bad ki la leit baroh sha ka iing U Loh Ryndi. Te mynba Ka Lih Dohkha ka la sydang rung ha iing, hamar ba kan sa jim ia ka shahksew ka la ioh-i ia u synsar ba la buh ka kmie jong u hapoh kata ka shahksew; namarkata ka la kylla din bak bad ki kur jong ka sha kata ka wah. Hadin kata U Loh Ryndi u la phohsniw, u la ioh-i ha kata ka jingphohsniw ia Ka Lih Dohkha ba ka la leit noh sha ka shnong ba ki khot ka Suhtnga ha ka Umwai-khyrwi (naduh kata la jah noh ki dohkha ba ka wah Umwi haduh mynta). Te u ruh u la leit sha kata ka wah ban khwai ia ka, bad ynda u la ngat u la shem ba ka sumar ia u kumjuh. Ynda nangta u la shongkurim bad Ka Lih Dohkha, bad u la ioh khún khadar ngut ki kynthei uwei u sbynrang. Ynda la

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of U Loh Ryndi and Ka Lih Dohkha grew up, both of them returned to the stream Umwai Khyrwi. It is said that from the fishing-rod of U Loh Ryndi, which he left on the bank of the stream, there grew up bamboos, the joints and leaves of which grow upside down to the present day.

rangbah kita ki khún u Loh Ryndi bad Ka Lih Dohkha ki la leit noh baroh ar ngut ha kata ka Umwai Khyrwi. Te ki ong ba na u ryngwiang khwai jong U Loh Ryndi, harud um ba u la ieh noh, la long ki shken kiba ka mat ka long khongpong bad ka sla de kumjuh jen haduh mynta.

Kyllang and Symper.

Kyllang is a hill which is near the village of Mawnai in Khadsawphra, and Symper is a hill which is situated in the Siemship of Maharam. The old folks say that there are gods which inhabit these hills, which are called U Kyllang and U Symper. These gods had a quarrel for some reason that we mortals do not know. They fought by throwing mud at one another. After they had fought, once or twice, U Kyllang proved victorious. So U Symper, having been humiliated, sits quietly in his own place to this day, and U Kyllang sits very proudly because he was victorious in the fight. The holes which are like tanks in U Symper's sides remain to this day; it is said that U Kyllang made those holes during the battle.

U Kyllang • bad U Symper.

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U Kyllang u long u lúm uba hajan ka shnong Mawnái ha Khadsawphra bad U Symper u dei u lúm uba long ha ri Maharam. Ha kine ki lúm ki tymmen ki jiw tharai ba don ki blei kiba shong hangto kiba kyrteng U Kyllang bad U Symper. Kine ki blei baroh ar ngut ki la ia kajia namar kano kano ka dáw kaba ngi u bynríw ngim lah ban tip. Te ki la ialeh baroh ar ngut da kaba ia khawoh ktih. Ynda ki la ialeh shi por ar por jop U Kyllang. Kumta U Symper u shong pynrit ia lade ha k. ka jaka jar-jar haduh mynta, bad U Kyllang u shong da kaba angew khráw angew sarong shibún ba u la jop ha ka jingialeh. Ki thlíw kiba long kum ki pukri kiba don ha ki krung u lúm Symper ki sah haduh mynta; ki ong ba la pynlong ia kito ki thlíw d.. U Kyllang ha ka por ialeh.

The Siem creating stone at Mawsmai.

On the outskirts of Mawsmai village, and to the west of it,

U Mawlong Siem ha Mawsmai.

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Harúd 'nong Máwsmái do: u wei u lúm uba shaphang

• Another version is that it was U Kyrphei, another hill in Nongspung territory, who fought with U Symper.

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stands a hill; it is a very beautiful hill. From a distance it looks like the hump of a bull. It has big trees growing on it, as people are afraid to cut them because they believe that the god "Ryngkew" is there, who takes care of and protects the country. This hill has two names, U Mawlong Siem and U Lyngkrem. U Mawlong Siem is the smaller (peak) on the southern side, and U Lyngkrem the taller one, in which there is a cave. The Mawsmai people sacrifice once or twice a year according to the god's demand. The Mawsmai people have, besides U Mawlong Siem, other village gods (called "Ryngkew"). The name of the one is "U Rangjadong," and the name of the other "U Ramsong." Sacrifices are offered to these two also. U Mawlong Siem is a very great and stern god. The other gods dare not engage in battle with him. He has a daughter called "Ka Khmat Kharai" (i.e. the mouth of the abyss). The god of the Umwai people fell in love with this daughter, but he was unable to obtain her in marriage, as U Mawlong Siem did not like him. It is not possible to know the exact reason why the name of U Mawlong Siem was given to him, but at any rate it appears that the name arose from the fact that in olden days before the death of a Siem there used to be heard at "Mawlong Siem" a great noise of beating of drums. The Mawsmai and the Mawmluh people used to hear it, and they attributed it to the god "Mawlong Siem," who beat the drum for his

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orpngi na ka shyong. Une u lêm uba i-tynnad shibún. Ban khymih na uba jingngéi u long kum u syntai mosi kyrteng. U don ki dieng kiba khráw ki bym jiw don ba nóid ban thoh ban daiñ namar ba ki fiew ba u long U Ryngkew u bïei uba eumar uba da ia ka muluh ka jaka. Ia une u lêm ki khot ar kyrteng, U Mawlong Siem bad U Lyngkrem, U Máwlong Siem u long uta uba kham lyngkot shaphang shathi, bad U Lyngkrem u long uta uba jerong eh bad uba don ka kmen Pubon hapoh. Ia une U Mawlong Siem ki Máwsmái ki jiw ai jingkmia da u blang shisin ebi smem ne shi sin ar smem katba u pan. Ki Mawmluh ruh ki leh kumjuh na la shyong. Nalor une U Mawlong Siem ki Máwsmái ki don shuh ki Ryngkew bajan shyong, wwei U Rangjadong bad wwei pat U Ramsong. Ia kine ki kñia. Une U Mawlong Siem u long u bïei uba khráw shibún bad uba eh. Ki para bïei kim nóid ban ia leh thyma ia ki. U don kawei ka khún kaba kyrteng "Ka Khymat Kharái," u bïei ki Umwái u i-bha ia ka, hinrei um leh pei namar U Máwlong Siem ám engewbha ia u. Ban tip thikna ia ka dáw balei ba khot kyrteng Máwlong Siem ia u ym leh ban tip; hinrei la kumno kumno i-met ba kane ka kyrteng ka ia mih namar ba synshyndái kaba yn sa iap Siem la jiw ioh engew hangta ha U Máwlong Siem ba don ka jingsaew tem kaing kaba khraw shibun. Ki Mawsmai bad ki Mawmluh ki jiw ioh engew, bad ki jiw tharai ba u bïei Mawlong Siem u tem kaing ban pynshéd khún. Lei lei kaba la

children to dance to. At any rate, when this sound is heard, it never fails to portend the death of a Siem. It appears that this hill was called "Mawlong Siem" for that reason.

ioh ongew kum kata ka jingsawa ym jiw pep ia ka ban iap Siem, bad i-mat ba ne kata ka daw la khot kyrteng ia une u lum Mawlong Siem.

Why there are Spots on the Moon.

In olden days there was a woman who had four children, three girls and one boy. Their names were these, Ka Sngi (sun), Ka Um (water), Ka Ding (fire), and U Bynai (moon). These four children belonged to rich gentle folk. The Moon was a wicked young man, for he began to make love to his elder sister, Ka Sngi. In the beginning the Moon was as bright as the Sun. When the Sun became aware of his bad intentions, she was very angry. She took some ashes in her hand and said to him, "do you harbour such an incestuous and wicked intention against me, your elder sister, who has taken care of you and held you in her arms, and carried you on her back like a mother does; now I will cover your brow with ashes, you wicked and shameless one; begone from the house." Then the Moon felt very much ashamed, and from that time he gave out a white light because the Sun had covered him with ashes. What we see like a cloud (on the Moon) when it is full, are the ashes which adhered from the time the Sun covered him with them. The three daughters, however, remained at home to take care of their mother, until she grew old and died.

Kumno ba la Thoh dar U Bynai.

La don kawei ka briew myphyndéi kaba don saw ngut ki khlon, lai ngut ki kynthei bad u wei u shyrpang. Ki kyrteng jong ki ki long kine, Ka Sngi, Ka Um, Ka Ding, bad U Bynéi. Kine barah saw ngut ki la long ki khún riwkha khún don burom shisha shisha. Te une U Bynéi u la long u briew uba riwnar, u sydang ban i-bha ia la ka hynmen, Ka Sngi. Une U Bynéi ruh ha kaba mynnyngkong u long uba phyrnéi ki ryngkat Ka Sngi. Te yuda ka Sngi ka la angewthuh ia ka jingmut riwnar jong u ka la angew bitter shibún bad ka la shim u dypei ha la ka kti bad ka la ong ia u, "do kum kane ka kám kaba ang kaba sniw phi ibew ia nga ka hynmen kaba la thum la bah, la sumar sukher kum ka kynsie ryngkat; mynta ngan tep da u dypei ia ka shyllangmat jong me u riwnar u khlem raiñ.—khie phet noh na iing." Te U Bynéi u la angew rem angew raiñ shibún eh. Bad nadub kata ka por U Bynéi u kylla da ki jingshéi kaba lih sumar ba tep Ka Sngi da u dypei. Bad uta uba ngi ioh-i ha U Bynéi kum u l'oh ha ka por ba u pyllun u long u dypei kaiñ uba eah nadub ba tep Ka Sngi. Te ki eah lai ngut ki para kynthei kiba sumar ia la ka kmie ba la eydot la tymmen hadub ba kan da iap.

"Sohpet Byneng" Hill.

539 In olden days, when the earth was very young, they say that heaven and earth were very near to one another, because the navel-string of heaven drew the earth very close to it. This navel-string of heaven, resembling flesh, linked a hill near Sumer with heaven. At that time all the subjects of the Siem of Mylliem throughout his kingdom came to one decision, i.e. to sever the navel-string from that hill. After they had cut it, the navel-string became short; and, as soon as it shortened, heaven then ascended high. It was since that time that heaven became so high, and it is for that reason that they call that hill which is near Sumer "U Sohpet Byneng."

U Lúm Sohpet Byneng.

Mynhyndái mynba dang lung ka pyrthei ki ong ba ka byneng bad ka khyndew ki ia jan shibún namar ba U Sohpet Byneng u ring ia ka byneng ba'n wan kham hajan. Une U Sohpet Byneng u long kum ka doh kaba snoh na u wei u lum uba hajan Sumer bad ka snoh ruh ia ka byneng. Te mynkata ka pór ki khún ki raiot U Siem Mylliem baroh kawei ka hima ki ia ryntieh kawei ka buit ban ia ieng ba'n khet noh ia uta U Sohpet Byneng na uta u lum. Te ynda ki la ialeh ba'n khet ia u u la dykut, bad tang u shu dykut ka byneng ka la kiw theng sha jerong. Kumta ka shu jngái kumne ka byneng naduh kata ka pór ba dykut U Sohpet Byneng nalór uta u lúm. Kane ruh ka long ka dáw namar balei ba la khot ia uta u lúm uba don hajan Sumer "U Lúm Sohpet Byneng."

How the Dog came to live with Man.

In olden days, when the world was young, all the beasts lived happily together, and they bought and sold together, and they jointly built markets. The largest market where all the beasts used to take their articles for sale was "Luri-Lura," in the Bhoi country. To that market the dog came to sell rotten peas. No animal would buy that stinking stuff. Whenever any beast passed by his stall, he used to say "Please buy this stuff." When they looked at it and smelt it, it gave out a bad odour. When many animals had collected together

Kumno u Ksew u la wan shong bad u Briew.

Mynhyndái, mynba dang lung ka pyrthei shibit, ki mrád ki mreng lái phew jaid ki ia suk ki ia lok para mrád, bad ki ju ia-die-ia-thied, ia tháw iew tháw bat ryngkat. Te ka iew kaba khráw tam eh kaba poi baroh ki lái phew mrád ba'n wallam la ki jingkhaii pateng ka long ka Iew "Luri-Lura" na ri Bhoi. Ha kata ka iew u ksew u wan die 'tung rymbái, te ym man don ba pán thied satia ia kata ka ktung. La iaid kawei ka mrád u tyrwa, "To thied kane ka ktung." Haba ka la khmih bad ka la íw, kaba iwtung pynban, la iaid kawei pat ruh shu

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near the stall of the dog, they took offence at him, and they said to him, "Why have you come to sell this evil-smelling, dirty stuff?" They then kicked his ware and trampled it under foot. The dog then complained to the principal beasts and also to the tiger, who was at that time the priest of the market. But they condemned him, saying, "You will be fined for coming to sell such dirty stuff in the market." So they acted despitefully towards him by kicking and trampling upon his wares. When the dog perceived that there was no one to give ear to his complaint, he went to man, who said, "Come and live with me, and I will arise with you to seek revenge on all the animals who have wronged you." The dog agreed and went to live with man from that time. Then man began to hunt with the assistance of the dog. The dog knows well also how to follow the tracks of the animals, because he can scent in their footprints the smell of the rotten pea stuff which they trod under foot at Luri-Lura market.

The "Thlen."

In olden days there was a market in the village of Langhiang Kongkhen, and there was a bridge sacred to the gods there. All the children of men used to frequent that heavenly market. They used to pass by shem ba ka long kumta, kaba sniew bad kaba íwtung ka jingdie jong u ksew. Te haba ki la ialang kham bún ha ka basa jong u ki la phoi ia u ksew, ki ong "balei me wan die ia ka ktung kaba íw jakhlia?" bad ki la kynjat ia ka jingdie jong u bad ki la iúh hapoh slajat. Te u ksew u la mudui ha ki para mrád kiba kham rangbah bad ha u khla uba long lyngdoh, ha kata ka iew. Pynban ki la pynrem ia u, bad ki la ong, "yn dain kuna ia me uba wan die ia ka jakhlia ha ka iew ka hat." Kumta ki la leh bein ia u da kaba iuh kaba kynjat ia kata ka ktung. Te u ksew haba u ioh-i b'ym don ba sngap ia ka jingmudui jong u, u la wan sha u bynriew, bad u bynriew u la ong "To wan shong noh bad nga nga'n ieng ryngkat bad me ba'n wád kyput ia ki lái phew mrád kiba leh bein ia me." Te kumta u ksew u la kohnguh bad u la wan shong bad u bynriew nadúh kata ka pór. Nangta sa long ka beh mrád u bynriew ryngkat bad ka jingiarap u ksew. U ksew ruh u tip ba'n búd dien ia ki mrád, namar u sngewthúh ba ka dien ka khnap ka mrád baroh ka don ka jingíw-khong ba la sah ka jingíw nadúh kata ka pór ba ki iúh ia ka ktung rymbái jong u ha ka Iew Luri-Lura.

Shaphang U Thlen.

Mynhyndái la don ka iew ha Langhiang Kongkhen, ba don ka jingkieng blei hangta. Baroh ki khún bynriw ki ia wan ha kane ka iew blei. Ki iáid lynti na Rangjirteh, kaba don ka krem u thlen uba khráw eh. Te katba ki leit sha kane ka

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539 Rangjirteh, where there is a cave which was tenanted by a gigantic "thlen." When they went to that market, as soon as they arrived at Rangjirteh they were swallowed up by the "thlen." The "thlen" did this in obedience to an order he had received. If ten people went there, five of them were swallowed up; half of them he devoured, and half of them he let go. But any one who went alone was not touched by the "thlen," for it was necessary for him to leave untouched half (of the number of those who went). When many people had been devoured, and when they saw that all the children of men would be destroyed, whether they were Khasis or plains people, they held a great durbar at Sunnai market to which both Khasis and plains people went. They considered together as to how to devise a means by which they could slay the "thlen" which had devoured the children of men. After they had deliberated for a long time they decided to adopt the following plan. In the grove that is close to Laitryngew, which is called "the grove of U Suidnoh," there was a man called "U Suidnoh." They counselled together to get "U Suidnoh" to make friends with the "thlen." This Suidnoh was a courageous man who did not care for any one. He used always to walk alone; so when he went to the "thlen," the latter did not eat him because there was no one else with him who could be let go. The people advised U Suidnoh that he should go and give the "thlen" flesh every iew blei tang shu poi ha Rangjirteh la ngúid noh u thlen. U leh kum ha kane ka rukom kat kum ka hukum ba u la ioh. Lada iáid shiphew ngut, san ngut la ngúid noh; shiteng shiteng la bám, shiteng shiteng la pyllait noh. Hinrei ia uba iáid wei briew ym bit ba'n bám. Ka dei ba'n da pyllait shiteng shiteng. Te ynda lá lut than eh ki briew, ki i ruh kum ba'n sa dúh ki khún bynriew baroh, bad Khasi bad Dykhar, hangta ki la sydang ba'n lum ka dorbar bah ha ka iew Sunnai, u Dykhar u hangta u Khasi ruh hangta. Ki ia pyrkhat ba'n ioh ka buit ka lád da kumno ki lah ba'n pyniap noh ia u thlen uba la bam dúh ia u khún bynriew. Ynda ki la dorbar kham slem ki la ioh ka lád kaba biang kumne. Ha kata ka khláw hajan Laitryngew kaba ki khot 'láw Suidnoh la don uwei uba kyrteng "U Suidnoh" ki la ong ba'n pynialok ia U Suidnoh bad U Thlen. Une U Suidnoh u long uba riwnar u b'ym jiw iáid ryngkat briew. Wei briw, wei briw, u iáid. Kumta haba u leit sha U Thlen ruh u'm bám satia namar ba U Thlen hi ruh u'm jiw bám ha b'ym don jingpyllait. Ki briew ki la sylla ia U Suidnoh ba un leit ai doh ia u hala ka sngi; u ai da ki blang, ki sniang, ki massi. Haba la leh kumta kham slem U Thlen u la júh, u la ia lok bha bad "U Suidnoh." Te ynda kine ki la ia juh bha, u khún bynriew u la bythah pat ia U Suidnoh ba u'n shna shlem, bad u la shna shlem ba'n pyrsut nar-wah. Ynda u la pyrsut ia u nar hadúh ba u la sáw bha hâin u la khap na ka lawar ding bak bad katba u

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day, either goats, or pigs, or cattle. After he had done this for a long time, the "thlen" became tame, and was great friends with U Suidnoh. When both of them became very intimate thus, the children of men advised U Suidnoh to build a smelting house. So he built a smelting house and made the iron red-hot, and, holding it with a pair of tongs, took it to the "thlen." When he arrived he said to the "thlen," "Open your mouth, open your mouth, brother-in-law, here is some flesh." As soon as he opened his mouth, he threw the red-hot iron down his throat. The monster then struggled and wriggled so violently in its death agony that the earth shook as if there had been an earthquake. When U Suidnoh saw the death struggle of the "thlen," he fainted (from excitement). The quaking of the earth startled all the children of men, and they thought that something had happened. When U Suidnoh did not return home his family went to look for him, for they knew that he had gone to feed the "thlen" with red-hot iron. They found him there lying in a faint. When they had revived him, they asked him why he had fainted thus. He replied, "When I was feeding the 'thlen' with red-hot iron, he struggled and wriggled and I fainted. Come, let us go and see what has become of him." They then went and found that the "thlen" was dead. They then published abroad all over the world that the "thlen" was dead, and they convened a durbar to decide about eating dang sáw dang khluid bha u la leit lam ha U Thlen. Tang shu poi u ong "Ko kynum ang, ang, kane ka doh," bad tang u shu ang u la thep jluk ha u pydot. Hangta U Thlen u la khih u la lympat u la kyrthat u la ksaid iap hadúh ba la win ka khyndew kumba khih u jumái. Hangta U Suidnoh, haba u ioh-i ia ka jingksáid iap U Thlen, u ruh u la iaplér b'ym tip briew shúh. Te kata ka jingwin ka khyndew ka la pynkyndit ia u khún bynriew baroh ha ka pyrthei, bad ki la pyrkhat ba la jia ei ei. U Suidnoh u'm poi shúh sha la iing, te kiba ha iing jong u ki la leit wád, namar ki la tip ba u la leit ai jingbám ha U Thlen da u nar sáw: hangta ki la shem ba u la iap lér, bad ki la pynkyndit ia u bad ki la kylli ia u "Balei me iaplér kumne?" U ong, "Hamar ba nga dang ai jingbam ia U Thlen da u nar sáw ba la pyrsut bha, u la kyrthat khih lympat U Thlen bad nga la iap lér. "Ia, ia leit khymih kumno u la long." Ynda ki la ia leit khymih ki shem ba la iap U Thlen. Hangta la pynbyna háw ia ka pyrthei baroh ba la lah iap U Thlen, bad u lùm ka dorbar ba'n bám noh ia u. Hangta ha ka dorbar ki la ia kut kumne: ki Khasi ki'n bám shiteng bad ki Dykhar ki'n bam shiteng. Ynda la ia kut kumta ha ka dorbar ki la ieng ba'n leit sei noh na ka krem, bad ki la rah halor u máwsiang. Hangta ki la ia shain ia dain ia ka doh U Thlen lyngkhot lyngkhot. Ki Dykhar na mih-ngi, namar ba ki kham bún briew ki la bám lut ia la ka bynta, kim shym pynsah ei ei, kumta ym don Thlen shúh ha pyddeng ki

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• 539 him. In the durbar they came to the following understanding, i.e. that the Khasis should eat half, and the plains people half (of the body). After they had come to this decision in the durbar, they then went to take him out of the cave, and they lifted him on to a rock. They there cut into pieces the "thlen's" carcase. The plains people from the East, being more numerous, ate up their share entirely, not leaving anything—for this reason there are no "thlens" in the plains; but the Khasis from the West, being fewer in numbers, could not eat up the whole of their share; they left a little of it. Thus, because they did not eat it all, the "thlen" has remained with them. U Suidnoh gained for himself fame and honour, which he enjoys up to the present day. The Khasis, therefore, when they find that the hair or the clothes of any one belonging to them have been cut, refer the matter to U Suidnoh, and they sacrifice to him. The Syntengs also have their "thlen," but he differs much from the Khasi "thlen." The Syntengs also believe he is a kind of serpent, and there are some families and clans who keep him and worship him like a god. They sacrifice to him a pig only; they do not propitiate him with human blood as the Khasis do.*

Dylhar. Hinrei ki Khasi, na sepngi namar ba ki kham duna briew ki'm shym lah ba'n bam lut ia la ka bynta, ki la pynsah katto katne. Kumta namar ba ki'm shym bám lut, U Thlen u dang sah. U Suidnoh u la ioh la ka nám la ka burom hadúh mynta. Namar haba ki Khasi ki shem ba la ot shniuh ne ot jáin ki pynkit halor U Suidnoh bad ki ái jingknia ia u. Ki Synteng ruh ki don la U Thlen hinrei u phér shibun na U Thlen Khasi. Ki Synteng ruh ki ngeit ba u long u kynja bysein, bad don ki iing bad ki jaid kiba jiw ri ia u bad ki mane kum u blei. Ki ai jingknia ia u tang da u sniang, hinrei kim ái da ka snám briew kumba ái ki Khasi kiba ri ia u.

* For further details regarding the Khasi superstition of the "thlen," the reader is referred to the portion of the monograph dealing with human sacrifices. It may be mentioned that the "thlen's" cave is at a place called Pom Doloi in the territory of the Siem of Cherra, where there is also a rock called "Dain Thlen" (the cutting of the "thlen"). Another version of the story explaining why there are still "thlens" in the Khasi Hills is that there was an old woman who lived at a place called Mawphu, a village in a valley to the west of Cherrapunji. This old woman forgot to eat her share of the "thlen's" flesh, the result being that the species became repropagated.

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About the river "Rupatylli" at Duwara.

In ancient times, when the world was still young, there were two river goddesses who lived on the Shillong Peak; perhaps really they were the daughters of the god of the Peak. These two wagered one against the other that each would be the first to arrive in the Sylhet plains by cutting a channel for herself. They agreed to start from Shillong Peak. One followed the channel of the Umngot, and the other that of Umiew or Umiam. The one that followed the channel of Umngot chose a soft and easy bed, and although the way was a longer one, she did not find it a trouble to go by a circuitous route. When she reached the Sylhet plains she was called "Shengurkhat," and she then flowed past Chhatak and so reached Duwara. She looked round to see where Umiam was, but she could not descry her anywhere. So out of playfulness she flowed slowly, and she formed a channel like a necklace (*rupatylli*) by way of waiting to see where Umiam was. Umiew was very proud, she felt strong enough to make the channel she chose, and although it was through the midst of hills and rocks, she cared not a bit; so she wasted time by digging through the hills and boulders. When she reached Shella, she thought she could easily beat Umngot, for the course she had taken was a very straight one. When she got a little below Shella she saw Umngot shouting for joy with foaming waves

Shaphang ka wah Rupatylli ha Duwara.

Hyndái mynba dang lung ka pyrthei la don ár ngut ki blei um kiba shong ha lúm Shillong. Lehse shisha ki long ki khún u blei Shillong. Kine ki la ia kop ba'n ia mareh ba'n ia pynpoi kloi sha ri madan Shilot da kaba ia pom mar kawei ka wah. Kumta ki la ia kut bad ki la ia mih na Shillong kawei ka Umngot bad kawei ka Umiew ne Umiám. Kata ka Umngot ka búd ia ka lynti na ba jem ba jem, la ka long kham jingngái ruh kam sngew salia ba'n iáid kyllain. Kumta ka la poi ha Shilot ba'n khot ka wah Shengurkhat bad ka iaid hadúh Shattok, bad ka poi ha Duwara. Ka khymih ia ka Umiam haei-haei-ruh, te ym ioh-i. Kumta ka la leh suki kái, ka tháw ka rupa tylli hangto ba'n long kumba sangeh ba'n ioh-i ia ka Umiám. Ka Umiew ka long kaba kham sarong, ka sngew khlain ba'n iaid na ka lynti kaba bit la ka long da ki lúm ne ki máw, ka'm suidniew, kumta ka la pynlut por ha kaba tih ia ki lúm bad ki máw. Ynda ka la poi ha Shella ka la shu mut ba'n jop ia ka Umngot namar ka lynti jong ka ka long kaba beit eh, te ynda ka la poi harum Shella khyndiat ka la ioh-i ia ka Umngot ba ka la risa da ka jingkhie dew ha ka wah Rupatylli ha Duwara. Kumta ka la sngew ráin suin bad ka la leh suki noh da kaba pynpait tynat ia lade san tylli, kawei ka Umtang; ár ka Umtarasa; lái ka Pasbiria; sáw ka wah Kumarjani; san ka wah Duwara. Kumne ka la

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539 in the Rupatylli channel at Duwara. She was covered with shame, and she slackened her speed and split herself up into five branches, namely, ka Umtong, ka Torasa, ka Pasbiria, ka Kumarjani, and ka Duwara. Umiam did this so as to hide her shame from Umngot. This is how the river Rupatylli was formed at Duwara, to be a token that Umngot had been victorious in her contest with Umiew.*

leh khnang ba'n búh rieu ia la ka jingkhein burom ha khymat ka Umngot. Kumta sa long ka wah Rupatylli ha Duwara namar ka long ka dak ka jingjop ka Umngot ia ka Umiew.

The Kupli (Kopili).

539 133 484 782 The Kopili river rises in the "Black Mountains," † and flows northwards into the Brahmaputra. It is the boundary between the country of the Syntengs and that of the Hadems. ‡ Any traveller who wishes to cross this river must leave behind him the rice which he has taken for his journey, and any other food that he may have taken with him. If he does not do so, even if he crosses the river at an unforbidden point, he is liable to offer a sacrifice to the Kopili goddess. The people offer to her three fowls and three goats outside the village, i.e. one to the goddess herself, and the other two to her sons, U Shyngkram and U Jali; and five fowls, that

Shaphang Ka Kupli, U Shyngkram bad U Jali, ki Khún jong ka.

Ka Kupli ka long ka wah na ki lúm baiong bad ka túid da artet ha ka wah Brahmaputra. Ka long ka púd ia ka ri Synteng bad ka ri Hadem ha mihngi. Uno-uno u nongleit jingleit uba kwah ban jám ia kane ka wah Blei-Kupli u don kam ba'n bred noh ia la u kháw-ryneng ha shiliang wah, bad ia ki kynja jingbám baroh phar, te un sa klan ia ka. Lada u'm da leh kumta, la'u klan na ka jaka ka b'ym sang ruh un háp jingaingúh ha ka. Ki khún-ki-hajár ia ka ba lum lái s'iar, lái blang kawei ia ka, marmar uwei ia U Shyngkram bad U Jali; bad san s'iar ba ki'n ia bám sngewbha baroh lái

* Both rivers, Umngot and Umiew, or Umiam, have their sources in or close to the Shillong Peak. The word "*Rupatylli*" signifies in Khasi a solid silver necklace of a peculiar shape. In order to appreciate this pretty tale thoroughly, the reader ought to view the river "Rupatylli" from the heights of Laitkynsew, or Mahadeo, whence it is to be seen glistening in the sun like a veritable *rupatylli* or silver necklace.

† These mountains are the high hills which lie to the east of the Jowai Sub-Division, and which form part of the boundary line between the Khasi and Jaintia Hills District and North Cachar.

‡ The word Hadem is possibly a corruption of "Hidimba," the old name for North Cachar.

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they may all three feast together; this is in the case of one transgression only. But in the case of a man who has committed more than one, it is not possible to say how many goats and fowls must be sacrificed, because the river often demands offerings on account of a man's parents or relatives having crossed the river at some time or other.

From the time of the old Siem to that of U Ram Singh Siem, they used to sacrifice to this great goddess two persons during the months of November and December at the time of offering a sacrifice at Jaintiapur. After a ceremony performed by the Brahmins at Jaintiapur, the victims are led to the Mawshai (Shangpung) market, where they are allowed to take and eat anything they like. After that they conduct them to Sumer; but some say that the stone on which the victims are beheaded is situated below the village of Ka Iew Ksi, near a stream which falls into the Kopili, and where there is a *mawkynthei* (flat table-stone) close to that sacred river.

They place the victims on that stone, where the executioner beheads them with a terrible sword. After that they throw the dead bodies and their heads into the river. But in the days of U Markuhain (U Raj Indro Singh) "who was our contemporary," they have ceased to do so out of fear of the East India Company. The victims are known by the name of "Mugha Khara."

At that time all the people of the territory of the twelve dolois were in a great state of ngut shi khún shi kymie, kata ka long haba long tang kawei ka lait, hinrei haba ka'n long katba shong ka lait u briew lei-lei, ngam tip ka'n long katno blang katno siar namar haba dei ka'n wan pán ka jingkñia namar ba la klan ia ka na khlieh lane na kyjat da u kyñie u kypa kano-kano ka iing lane kano-kano ka kur. Nadúh ki sngi ki Siem Tymmen haduh ki sngi U Ram Singh Siem ia kane ka blei bah ka kymai u lei ba khraw ki kñia da ki briew ár-ngùt shi snem shi snem hamar u bynái ba ki puja ne ai ngúh ha Jaintiapur, kata, hamar u 'nái wieng bad u 'nái nohprah. Ynda ki la kñia ha Jaintiapur da ki Bramon, ki sa ia lam ia ki sha ka iew Mawshái ne ka iew Shangpung ba ki'n bám shiwa katba mon na kata ka iew. Nangta pat sha Sumer, kiwei pat ki ong ba u máw ba ki khrái khlieh ia ki Muga Khara u don harum ka shnong Iewksi hajan kawei ka wah kaba túid sha ka Kupli—sha ka jaka ba don ka máw kynthei harúd kata ka wah blei Kumta ki sa kyntiw halor kata ka maw kynthei ia ki; nangta pat wan sa u nongkhrai khlieh bad ka wait ba i-shyrkhei, u khrai ia ki hangta. Hadin kata ki sa shat ia ki met-iap sha um bad ia ki khlieh jong ki ruh de. Hinrei ha ki sngi U Markuháin ne U Raj-Indro Singh uba ha Khyjong ngi mynta ym long shúh kumta namar ba u tieng ia ka Kompani. Ia kine ki briew ba ki kñia ki khot kyrteng ia ki ki Muga Khara.

Mynkata ki bynriew shi khadár doloi sngew tieng, ki ong ba ki nongkem ki da kylli shiwa ia ka jaid, ki da leh ia lade kum ki bym mut ba'n leh

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782 terror. It is said that the victim-catchers, when they inquired about the clan (of their intended victims), conducted themselves as if they did not intend to do anything. When the people told their clan, then they caught them. When they heard that the people belonged to clans from which *kongngors** were selected, they did not arrest them. When it was impossible to get hold of any one else, they sacrificed some of the (king's) slaves.

ei-ei-ruh, te ynda kita ki briw ia kiba ki mut ba'n kem ki la ia thuh ia la ka jaid ki sa kem ia ki. Haba ki sngew ba ki long na ka jaid kaba jiw long kongngór ki'm jiw kem. Te haba ym ioh eh ki kñia da ki mráw Siem.

The Village of Maw-pun-ka-Rytiang (Mawpunkyrtiang).

• 539 There was in olden days a woman called Ka Rytiang of the Siem clan. Whilst she was still a spinster, she used to go to catch fish in a stream over which there is to the present day a bridge made of a single stone, called Mawpun ka Rytiang. Whilst she was catching fish in the midst of the stream, a fit of drowsiness overtook her. At that very moment there approached her a very handsome young man, who thus addressed her: "Take this drumful of money; do not marry, and thou shalt nevertheless bear children. Thou must throw a bridge built of a single stone across this stream, thou must build thy house entirely of stone, the beams must be all of stone. Thou must spend all the money I have given thee, and if it does not suffice for thy expenditure, I shall bring more. Thou wilt remember all that I say?" She replied "yes." As soon as he

Ka shnong Mawpun-ka-Rytiang (Mawpunkyrtiang).

Te la don mynhyndái kawei ka briew kaba kyrteng ka Rytiang, ka jaid Siem. Mynba ka dangsamla ka leit tong shér na kata ka wah kaba don u Máwpún uba ki khot haduh mynta u Máwpún ka-Rytiang. Hamar ba ka dang tong shér ha pyddeng um ka lamshoh sam thiah hangta. Hamarkata ka por la mih u wei u briew uba bhabriew shibun eh, bad u ong ha ka, "Heh kane ka tyngka shi sing nalai; te pha wat shongkurim shuh, ho; koit, ki khun pha'n ioh hi, bad pha'n pún uwei u máwpún na Shilliang sha shilliang kane ka wah, bad thaw iing ba phán shong da ki máw suda ki rijid ki rishot, kiei kiei baroh thaw da ki maw. Pha'n pynlut kane ka tyngka baroh, bad lada ym dap ruh ngán sa wallam pat. Phán kynmáw ho ia kaba nga la ong baroh." Ka ong "haoid." Te kumne-kumne, tang shu la dep kine ki ktin baroh ba u kren, ka la kyndit na kata ka jing-

* A Kongngor is one who has married a Khasi princess.

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had finished speaking to her, she awoke from her fit of drowsiness and found herself holding a drumful of money. On her way home she pondered over what he had said to her, and her heart was full of joy that she had met a god who had given her so much money, and who had spoken such words to her. She then constructed a bridge over that stream with a single stone, which remains till this day.* When she was about to build her house, it happened that she got married notwithstanding; she gave birth to a blind child, and died shortly afterwards. So the people called the village "Maw-pun-ka-Rytiang," or, when abbreviated, "Mawpun-kyrtiang."

shoh samthiah, bad ka tyngka ka don ha ka kti jong ka shi-'sing nalai. Te ynda ka la wan sha la iing, artat artat ka lynti ka la puson ha la ka mynsim da kaba kymen ba ka la iashem ia u blei uba la ai katne ki tyng-ka bad uba la kren kum kine ki ktin. Te kumta ka la ring u máwpún uba don hadúh mynta. Bad hamar ba ka dang sydang ba'n tháw sa ka iing ka lap ba ioh tynga noh pynban; kumta ka kha u khun da uba matlah bad tang shibit ka iap noh. Kumta ki ioh ban khot ka shnong Máwpún-ka-Rytiang, lane haba kren lyngkot Mawpunkyrtiang.

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The Siem of Malyniang.

The Siem of Malyniang was one of those kings who, people said, was one of the "god-kings." He lived in the village of Madur, which is now in the Maskut doloiship. There arose from the royal family of Malyniang a king whose name was Kyllong Raja. His manner was very peculiar, but he was at the same time both stern and courageous. He made up his mind to conquer the whole of the Synteng country as well as the territory of the Siem of Shillong, in order to extend his own kingdom of Madur. This Kyllong did not require many followers when he went to war

Shaphang U Siem Malyniang.

U Siem Malyniang u la long uwei u Siem ba jiw byna ba u long u kynja Siem blei. Une u la shong ha ka shnong Madur kaba long mynta ha ka ilaka u doloi Maskut. Ha ka jaid Siem Malyniang la mih uwei uba kyrteng U Kyllong Raja. Une u Siem uba phylla shibun ha la ka jinglong, u briew uba eh uba shlur. U la thymu ban jop ia ka ri Synteng baroh bad ia ka ri Shillong bán pynkhráw ia la ka hima Madur. Une u Kyl-long u'm donkam shibun ki nongbud bán leit ia leh ia kano-kano ka thyma, namar u long u briew uba khlain shibun bad u

* This stone bridge, situated on the Theria road about a mile below Cherra, existed up to the Earthquake of 1897, which demolished it. The large slab of stone which formed the roadway of the bridge, is, however, still to be seen lying in the bed of the stream.

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539 because he was a very strong man and a man whom nobody could kill, for, if he was killed he came to life again immediately. The Synteng king once chopped him up into pieces and threw his hands and feet far away, and thought he would not come to life again. Nevertheless, next morning he came to life just the same, and he stalked along all the paths and by-ways to intercept his enemies. The Synteng king was in great trouble on his account, and was at a loss for a plan how to overcome him, because, having been killed once or twice, he came to life again.

When the Synteng king had thought well over the matter, he hit on a device which he thought a very good one, by which he could ascertain by what manner of means he came to life again after having once been killed. The Synteng king's stratagem was the following. He selected the most beautiful girl in the Synteng country, he put on her ornaments of gold and of silver and royal raiment of great price, and he said to her, "All these will I give thee, and more besides, if thou canst obtain for me the secret of Kyllŏng Raja, and canst inform me how he brings himself to life again after being killed. Now I will send thee to the market there, and if Kyllong Raja takes a fancy to thee, and if he is willing to take thee to wife, thou wilt go, and thou wilt pretend to love him as far as is in thy power. Afterwards thou wilt inquire regarding all his secrets and wisdom, i.e. how he comes to life again after he has been killed; and after thou hast by'm jiw don uba lah ba'n pyniap ia u. La ki pyniap ruh u im pat kumne-kumne. U Siem Synteng u la pom ia u tukra-tukra, u la bred ia ki kyjat ki kti sha jingngai, bad u la tharai ba u'n ym im shuh, pynban tang la mynstep u la im hi kumjuh, u la iaid ia ki lad ki dong ban sywait ia ki nongshun. U Siem Synteng u la shitom shibun ia u bad u la duh buit ruh da kumno yn leh ba'n jop ia u, haba shi sin ar sin la pyniap u shu im pat kumjuh pakumjuh. Te haba u Siem Synteng u la pyrkhat bha u la shem kawei ka buit kaba u tharai ba ka long kaba bha tam bad kaba u lah ban tip da kano ka rukom ne ka jingstad ba u im pat haba la pyniap ia u. Ka buit jong u Siem Synteng ka la long kumne. U la shim kawei ka samla kaba bhábriew tam na ka ri Synteng baroh, u pyndeng ki jingdeng ksiar ki jingdeng rupa, bad u pynkup ki jain Siem kiba kordor eh, bad u ong ha ka "ngan ai ia pha kine baroh, bad ngan ai shuh ruh nalor kine lada pha'n ioh ia ka buit u Kyllong Raja ban iathuh ha nga da kumno u lah ban pynim pat ia lade haba pom ia u. Te mynta nga'n phah ia pha sha ieu shato, lada une u Kyllong Raja u i-bha ia pha, bad u'n shim ia-pha ban long ka tynga jong u, phan leit, bad phan leh ieit ia u katba lah. Hadin sa kylli ia ka buit ka jingstad baroh, da kumno u im pat haba la pom ruh, bad ynda pha la tip ia kita baroh sa pyntip sha nga ba nga'n sa jop ia u. Te lada pha'n leh kumta nga'n ai buskit ia pha shibun ho. Kumta u phah iew soit ia ka. Te une U Kyllong Raja u la

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found out all these things, thou wilt inform me, so that I may overcome him. Then, if thou art successful in thy mission, I will give thee a great reward." He then sent her to the market. Kyllong Raja saw her and fell in love with her, and he took her to wife and kept her at Madur. Then that damsel pretended to love him exceedingly, and she repeatedly asked him his secret, how he came to life again. Then Kyllong Raja, fancying that she really loved him, confessed all to her. He said, "My life depends upon these things. I must bathe every day and must wash my entrails" (hence the appellation of "the king who washes his inside" which they gave him), "after that I take my food, and there is no one on earth who can kill me unless he obtains possession of my entrails. Thus my life hangs only on my entrails."

When, therefore, that damsel who had become his wife had learnt all these things, she sent word to the Synteng king that he should send one of his elders, to whom she might reveal the secret of U Kyllong's existence. When the Synteng king heard this, he sent his elders to her. She then told all those things that U Kyllong had confessed to her. When the Synteng king had heard everything, he gave orders to the people to be on the watch so as to get hold of U Kyllong Raja. They found him one day bathing, with his entrails placed on one side of the bathing-place, so that afterwards he might wash them. Thereupon a man from Ralliang seized the entrails and iohih ia ka, bad u la i-bha shisha ia ka, bad u shim iaka ba'n long ka tynga jong u. U buh ia ka ha Madur. Te kata ka samla ka la leh ieit ia u shibun eh bad ka kylli byniah ia ka buit ka jingstad ba u im pat. Hangta une u Kyllong Raja, haba u iohih ba ka leh ieit shibun u phla ia kiei-kiei baroh hak-a. U ong, "Ka jing im jong-nga ka long kumne:— nga dei ban sum ha la ka sngi bad ban sait ia la ki snir (nangta la khot ia u "U Siem sait-snir"). Hadin kata ngan sa bam ja, bad y'm don manomano ba lah ban pyniap ia nga lada ki'm ioh ia ki snir. Kumta ka jing-im jong nga ka sydin tang ha ki snir hi." Kumta, ynda kata ka samla, ka tynga jong u, ka la ioh tip ia kata baroh ka phah ktin sha u Siem Synteng ba'n wan uno-uno u rangbah ba ka'n iathuh ia ka jingim bad ka jingiap u Kyllong Raja. Te u Siem Synteng ynda u la sngow ia kata ka ktin shi syndon u la phah ia la ki rangbah sha ka. Te ka la iathuh ia kiei-kiei baroh katba u Kyllong Raja u la phla. Te u Siem Synteng ynda u la tip ia kane baroh u la ai hukum ia ki briew ba ki'n khiar ban ioh ia u Kyllong Raja. Te ha kawei ka sngi ki la lap ia u ba u sum bad u la buh ia ki snir ha kata ka jaka ba u sum ba u mut ban sait ia ki. Hangta uwei u briew uba na Ralliang u la shim ia ki snir jong u bad u pom ia u; ia kita ki snir u la pyndykut lyngkot lyngkhai bad u la ai ha ki ksew. Naduh kata ka por u Kyllong Raja u'm lah shuh ba'n im pat, bad kumta la jop ia ka Madur, la pynsakyma ia ka jaid Siem Malyniang naduh

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•539 killed him. He cut the entrails into little pieces and gave them to the dogs. Thenceforth U Kyllong Raja was not able to come to life again. Madur was conquered, and all the members of the royal family of Malyniang were scattered from that time. Seven generations have passed since then.*

kata ka por. Te naduh kata badúh mynta la duh hinniew kyrteng bynriw.

U Manik Raitong and his Flute.

In the northern portion of the Khasi Hills which borders on the Bhoi country there lived a man, by name U Manik. The people nicknamed him "U Manik Raitong," because he was an orphan, his parents, his brothers and sisters, and the whole of his clansfolk having died. He was very poor in addition. U Manik Raitong was filled with grief night and day. He used to weep and deeply groan on account of his orphanhood and state of beggary. He did not care about going out for a walk, or playing like his fellow youths. He used to smear himself with ashes and dust. He used to pass his days only in weeping and groaning, because he felt the strain of his misery to such an extent. He made a flute upon which to play a pathetic and mournful tune. By day he used to work as a ploughman, whenever he was called upon to do so. If nobody called him, he used to sit inactive at home, weeping and groaning and smearing his rags with dust

U Manik Raitong bad ka Sharati jong u.

La don uwei u bríw shaphang shatei ha ka ri Khasi ha khap ri Bhoi uba kyrteng U Manik. Ki bríw ki la sin ia u U Manik Raitong namar ba u long u khun swet uba la iap baroh ki kymi, ki kypa, ki hynmen, ki para bad ki kur ki jaid. U long ruh uba duk shibun. Une U Manik Raitong u dap da ki jingsngowsih synia sngi, u iam ud jilliw ha la ka mynsim namar la ka jinglong khun swet long pukir. Um jiw kwah ban iaid kai leh kai kum ki para samla; u sum da ka dypei da ka khyndew ia lade, u pynleit la ki sngi ki por tang ha ki jingud ki jingiam ba u sngowisynei ia ka pyrthei sngi ba shem shitom haduh katne. Te u la thaw kawei ka sharati ban put ka jingiam bríw bad jingriwai sngowisynei. Mynsngi mynsngi u jiw leit bylia pynlur masi haba la don ba wer, haba ym don u shong khop-khop ha la iing, u iam u ud, u sum dypei sum khyndew halor la ki jain syrdep jot. Mynmiet mynmiet u sum u sleh, u kup bha kup khuid; bad

* The above story is said to have been taken down word for word from the mouth of an old woman of the Malyniang clan who lived at Mawlong.—P.R.G.

and ashes. At night he used to bathe and dress himself well, and, after having eaten his food, he used to take his flute and play on it till morning. This was always his practice. He was a very skilful player. He had twelve principal tunes. There lived in the same village a queen. Her husband, the Siem, used to be absent from home for long intervals in connection with his public duties. One night, when the queen heard the strains of U Raitong's flute, she listened to them with very great pleasure, and she felt so much compassion for him that she arose from her couch at midnight and went to visit him. When she reached his house, she asked him to open the door, so that she might pay him a call. U Raitong said, "I can't open the door, as this is not the time to pay visits," and he went on playing his flute and dancing to the music, with tears in his eyes. Then the queen peeped through one of the chinks of the wall and saw him, and she was beside herself, and breaking open the door she entered in. Then U Raitong, having stopped playing, was annoyed that, to add to his misfortunes, this woman had come to trouble him thus. When she tried to beguile him, U Raitong admonished her and sent her away. She departed just before daybreak. U Raitong then took off his fine clothes, and putting on his rags, sprinkled himself with dust and ashes, and went to plough as was his wont. The queen, however, ensnared him by another device, and whilst the king was still away in the ynda u la lah bam lah dih u shim ka sharati u put hadúh ban da shai. Barobor u jiw leh kumta. Ha kaba put ruh u long uba nang shibún, u don khadar jaid ki jingput kiba kongsan tam ha ka jingput jong u. Te la don ka mahadei ha kata ka shnong kaba u tynga jong ka u long u Siem Rangbah ha ka Hima. Une u Siem u leit sha Dykhar ban pyndep bun jaid ki kam Siem jong u, bad u dei ban jah slem na la iing. Kane ka mahadei ha kawei ka miet haba ka la ioh sngow ba'riew ka sharati U Raitong ka la sngowbha shibun eh ban sngap, bad haba ka la sngap ka la sngow ieit sngow-isynei ia U Raitong haduh ba ka la khie joit shiteng synia ban leit kai sha U Raitong. Te haba ka la poi tiap ha khymat ka iing jong u ka la phah plie ban wan kai. U Raitong u ong ym lah ban plie namar kam long ka por be dei ban wan kai. Kumta u put la ka jingput bad la ka jingshad nohlyngngeh pynjem ryndang jaw ummat. Te ka mahadei, haba ka la khymih na kawei ka thliew kaba pei, ka la iohih ia u; hangta lei-lei kam don pyrthei shuh haduh ba ka la kyddiah ia ki jingkhang bad ka la rung shapoh iing. Kumta U Raitong u la wai noh la ka jingput bad u sngowsih, halor ba shem kat kane ka pyrthei sngi, sa kane ruh nang wan leh ih-bein kumne. Haba ka la lam pynshoi ia u, U Raitong u la sneng ia ka bad u la phah noh ia ka, te ka la leit noh haba ka sydang ban shai pher. U Raitong u la law la ki jain bha, u la shim la ki syrdep bad u dypei ban leh kumta u jiw leh

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539 plains, she gave birth to a male child. When the Siem returned, he was much surprised to find that she had borne a child during his absence, and however much he asked her to confess, she would not do so. So the king called the elders and young men to judge the case, and when no proof was found concerning this business, the king appointed another day, when all the males (in the State) should appear, each man holding a plantain. On the appointed day, all the males of the State having appeared, the king told them all to sit in a circle and to show their plantains, and said, "We will place this child in the midst, and to whomsoever the child goes, he is his father, and the adulterer. We will beat him to death with clubs according to the law." Accordingly, when all the people sat in a circle, and the child was placed in the midst, he went to no one, and, although the king called and coaxed him much, he nevertheless refused to go. Then the king said, "Remember who is absent." All replied, "There is no one else except U Manik Raitong." The Siem replied, "Call, then, U Raitong." Some of the people said, "It is useless to call that unfortunate, who is like a dog or a cat; leave him alone, oh king." The king replied, "No, go and call him, for every man must come." So they called him, and when he arrived and the child saw him, the child laughed and followed "U Raitong." Then the people shouted that it was U Raitong who had committed adultery with the queen. The bad u la leit pynlur masi. Hinrei kane ka mahadei ka la riam ia u da kawei pat ka buit. Te katba u Siem u nangsah ha Dykhar ka la nang kha i wei i khun shinrang, bad haba u la wan u la ŝngow phylla shibun eh ba ka la ioh khun haba um don. La u kylli byniah katno-katno ruh kam phla satia. Kumta U Siem u la lum ia u tymmen u san, u khynraw khyndein, baroh ban bishar, te haba ym shem sabud ei ei shaphang kane ka kam, kumta u buh ha kawei ka sngi ba yn wan u shinrang briw baroh katba don, kin wallam bad lakait kawei-kawei man u bríw. Ynda la poi kata ka sngi, baroh ki la wan na ka hima, bad U Siem u ong, phin shong tawiar baroh, pynih la ka kait, ngin buh ia une u khunlung ha pyddeng, jar haba une u khunlung un leit uta dei u kypa bad uba klim, ia uta yn shoh tangon ha bynda iap kum ka ain ka jiw long. Kumta te haba la shong tawiar u paitbah byllin, la bah ia uta u khunlung ha pyddeng. Uta u khunlung um leit hanohano ruh, la khot la khroh. U Siem katno katno ruh um treh. "To ia ia kynmaw sa man u bym don hangne" ong U Siem. Baroh ki ong, "ym don shuh, sa tang U Raitong." "Khot te ia U Raitong," ong U Siem. Don katto katne na pyddeng uta u paitbah kiba ong. "Ym khot makna ia uba pli, uba kum u ksew, u miaw, yn nai Siem." "Em shu khot wei u kynja shinrang briw dei ban wan." Te la khot ia u, bad haba u la poi tiap uta u khunlung u khymih u sam rykhie bad u leit bud ia U Raitong. Kumta risa shar u paitbah

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king and his ministers then ordered that U Raitong should be put to death outside the village. U Raitong said, "Be pleased to prepare a funeral pyre, and I will burn myself thereon, wicked man that I am." They agreed to his request. U Raitong said to those who were preparing the funeral pyre, "When I arrive near the funeral pyre, set fire to it beforehand, and I will throw myself in, and you stand at a distance." Then U Raitong went and bathed, dressed himself well, and, taking his flute, played on it as he walked backwards to the funeral pyre; and when he arrived close to it, they lighted it as he had told them to do. He walked three times round the pyre, and then planted his flute in the earth and threw himself into the flames. The queen, too, ran quickly and threw herself on the pyre also. After U Raitong and the queen had been burned, a pool of water formed in the foundations of the pyre, and a bamboo sprang up whose leaves grew upside-down. From U Raitong's time it has become the practice to play the flute at funerals as a sign of mourning for the departed.

baroh ba U Raitong u la klim ia ka mahadei. Te U Siem bad la ki Myntri ki la ai hukum ban leit pyniap noh ia U Raitong sharud nong. Te u ong "phi da sngowbha shu thaw da la ka jingthang ngan thang hi ia lade wei nga u riwnar ruser. Kumta ki la shah ia kata ka jingpan jong u. Te U Raitong u la ong ha kita kiba thaw jingthang. "Ynda nga poi sha jan jingthang sa nang ai ding lypa ngan sa nang thang hi, pbi kynriah noh sha jingngai. Kumta U Raitong u wan sum wan sleh, u kup bha sem bha, u shim ka sharati u put, u leit da kaba iaid dadin shaduh jingthang. Te ynda u la poi ha jan ki la buh ding kumta u la ong; ynda poi ha jingthang u iaid tawiar lai sin ia ka, u sih ka sharati ha khyndew, bad u thang ia lade. Ka Mahadei ruh da kaba kyrkieh ka la mareh sha kata ka jingthang bad ka ruh ka la thang lem hangta ia lade. Kumta ynda la ing U Raitong bad kata Ka Mahadei, long da ka um ha kata ka nongrim jingthang, bad mih u shken uba long ka mat sha khongpong. Naduh U Raitong sa long ka sharati haduh mynta ban put iam briw ban pynih la ki jingsngowsih na ka bynta kiba la iap.

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else that we do is instinct with a *plus*; and for the student of religion or of human culture in any of its forms, to account for that *plus* is the sum and substance of his task.....Whereas, then, there is likelihood that any *a posteriori* reason existed for believing that in-breeding makes for sterility, if indeed it be true in fact at all, there might well have been an *a priori* conviction to much the same effect based simply on a fear that to tamper with the fountain-head of human vitality would somehow cause it to dry up." The Khasi stands in the world as exogamous in his rule of life, and he says '*sang bad byrsieh*', that is, endogamy is forbidden and if it should ever be committed it will render life defiled and corrupt. He says this out of the fear of the knowledge that any act of carelessness in the prohibited area of the source of human life and vitality, which is in the Khasi phrase '*long briw*' (*long* is to be or become, *briew* is man, i.e., to be or become man), will make that source of human life to dry up. So he says, 'duh I jaid I khong' (*duh*=is exterminated; *jaid*= kind, species; *khong*=root).

In refutation of such aspersions as that the Khasi has no rules of marriage, I shall quote the most sacred pronouncement the Khasi when two persons, the man and the woman, are initiated into that state. Calling upon the name of God the Khasi says—"*U Lei thaw briew man briw, u' Lei ne ka 'Lei synshar*', (God who creates man and is the source of human life, God who keeps, controls, preserves), "*Hei ia Blei na jrong, Ko*

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Blei na thian, ko Lei Synshar, Ko Blei triw, man briw, kumba la hukum kumba bhu ma phi U Blei ka Blei ban long I Kha I man, kumba la pynhiar ka synjat mynta ka sgni, ba phin tip, ba phin sngew na jrong ho kyndiang ba ita I jaid bad ita I jaid ki la iapoi kha poi man ban iaroi ban ia man ban ia heh ka long kynthei ka long shynrang', Oh God from above, oh God from below, Thou God who controllest, who keepest and preservest, Thou God who createst man and the origin and source of human life,—as ordained by Thee, Oh God, U Blei (God in the male aspect), Ka Blei (God in the female aspect) that there should be *I Kha* (person to bear and give birth) *I man* (person with whom and through whom to give cause to life and to grow), as token has been brought down this day, [a ring is given], so that Thou mayest hear clearly from above, that such and such *jaid* (kind, clan) and such and such a *jaid* (kind, clan) have become joined in marriage in order to increase, in order to grow, so as to increase the state of being female and the state of being male (i. e. male and female population)." [This is said as a woman of a certain clan always marries a man of a different clan.] As I have said elsewhere, "There is no tradition among the Khasis that there was ever a time when the status of marriage did not exist among our ancestors. There is a belief among the Khasis that they were instructed in their religion and that their ceremonies and rites were delivered by God Himself to the

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587 of the woman by her husband. No occasion arises either of
421 taking his place on death, by his brother or by sister's son ; or of a sister of a deceased wife being made over to a man, as is the custom among Garos, where the husband of the heiress manages the property of his wife. Among the Khasis, the widow or widower cannot normally remarry before the end of a year after the death of the husband or wife. When a year is over, a payment is made to the Kur of the deceased to remove
587 the disability. If the man or woman want to remarry before
782 the year is out, a larger sum is paid. In Mawphlang, a sum of Rs. 5-4-0 is paid at the end of the year and Rs. 11-4-0 for untimely remarriage (within the year). The payment is made to the Ka Khadduh of the deceased in each case, and a ceremony severing the relation with the dead spouse is performed. A pig is purchased with the money and it is sacrificed in the house of the Ka Khadduh by a man—usually a neighbour. If the deceased was a man, the following invocation is made:
● [539] "Ha kane ka mied la shim nong sang bad knia nong sang ia phi. Ka tnga uta uta ban ia khuid."

Free translation :—

"On this night the tabooed person is sacrificing to you. The wife of so-and-so (naming the man) is hereby made pure."

The pig is then killed by thrusting an iron spike through the shoulder. It is then cooked and eaten by the people present. This mode of killing is known as "dung."

The myntri Orongsing, whose genealogy has been noted, remarried a year after the death of his first wife Ka Resimai. This woman died two years ago, and the ceremony for removing the bar on remarriage was performed only last year. The money was made over to an old man U Ru, who is well acquainted with the rites. He purchased a pig and killed it by the "dung" method in the compound of Ka Resimai's mother, Ka Sheribon. The spike might be of wood or iron, stated U Ichon. I was informed by the myntri U Subu Rai that the ceremony of